the savage state, and with no reasonable hope of ever elevatin^ them.

(2.) *The appetence for esteem.* It is a principle of all hut universal operation. Most men have a wish to leave a name behind them ; some cutting it as it were on the rock that it may endure as long as the earth endures; others carving it as it were on the bark of a tree that it may last for years, and some writing it as on the sand, but each striving to have some memorial. <c We observe," says Swift, a even among the vulgar, how fond they are to have an inscription over their grave/' Some, it is true, have in their career of vice fallen beneath this motive, but few have risen above it. Some court the good opinion of the masses, and others of the select few. One man looks down with contempt upon the approbation of the poor, the illiterate, and the vulgar ; but it is because he would stand high in the favour of the rich, the learned, the polite, and the accomplished. The demagogue cares not for the good opinion of the higher and more refined classes of society, and he thinks that he shows his courage in doing so ; but then he is as vain as the other, for he drinks in greedily the applause of the many. Most of those whom the world worships have been the very slaves of this principle. Lord Chancellor Ersldne calls it ce the inherent passion of genius/' Fame is an idol before whom more have bowed than before Baal or Jupiter, Brahma or Budha, or the most extensively worshipped of the gods of heathenism. The sound of human applause is lieard by ears commonly regarded as most shut against it. The student hears its rising sound in his closet, and longs to bring forth from his researches a work that may swell the noise yet louder and louder. The politician and patriot listen to it in the shout of the applauding rabble, or in the whispered compliment of some more select, and, as they think, more discerning circle. The soldier hears it louder than the din of battle

or the voice of the trumpet, and is prepared to follow it even over the mangled carcases of his fellow-men. It is suspected that it has not been unheard by the monk in his cell, or the nun in her cloister. The very minister of religion has heard its echoes when he is arranging his thoughts for addressing his congregation, and has difficulty in shutting his ears to it when as an ambassador he is delivering the message of mercy to sinners.

This desire does not seem to be in itself either virtuous or